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DEVOTED TO THE DOCTRINE OF UNIVERSAL BENEVOLENCE AND MISCELLANY OF CHASTE AND MORAL TENDENCY.

"HOW BEAUTIFUL UPON THE MOUNTAINS, ARE THE FEET OF HIM THAT BRINGETH GOOD TIDINGS, THAT PUBLISHETH PEACE."—Isa. lii, 7.

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THE EXAMPLE OF CHRIST.
A Sermon.

BY K. TOWNSEND, VICTOR, N. Y.

But he turned and rebuked them, and said, Ye know not what manner of spirit ye are of. For the Son of man is not come to destroy men's lives, but to save them.
Luke ix, 55, 56.

These words were addressed by our Lord and Savior to his disciples upon a certain occasion, and that we may fully understand their form and importance, it is necessary that we also understand the nature of the doctrines which he was sent to promulgate to the children of men. No language can more beautifully express the object of our Saviour's mission, than that which is used by the prophet Isaiah, when he says—"The spirit of the Lord is upon me; because the Lord hath anointed me to preach good tidings unto the meek—he hath sent me to bind up the broken hearted—to proclaim liberty to the captives, and the opening of the prison to them that are bound—To proclaim the acceptable year of the Lord, and the day of vengeance of our God—to comfort all that mourn:—To appoint unto them that mourn in Zion, to give unto them beauty for ashes, the oil of joy for mourning, the garment of praise for the spirit of heaviness, that they might be called trees of righteousness, the planting of the Lord, that he might be glorified." This testimony is applied by our Lord to himself, and expresses in a peculiarly happy manner, the influence of that glorious gospel which brought peace, life and salvation to the wanting, needy family of man. It was in accordance with this declaration, that our Lord went up and down on the earth doing good—that he ministered to the temporal wants, as well as the spiritual necessities of the children of men—was not only the physician of their bodies, but healed the wounds and bruises which sin had made. Finding mankind involved in the darkness of sin and error, he shed upon them the healing influence of truth, enlightened their minds by the irradiations of the blessed sun of righteousness, and guided their footsteps in the pathway of peace. His precepts—his example—the mild influence of his doctrines, was emphatically, "peace on earth, and good will to man." In the dissemination of these blessed truths, he discarded all force and violence, commanding his followers not to resist evil, with evil; but to overcome evil with good. To return blessings for cursings, love for hatred, and the most unbounded christian philanthrophy, for contumely and reproach. He did not require of his followers, that they should exceed in the practice of virtue, the examples which he daily set before them; but assured them, that it was sufficient that the disciple should be as his Lord; not above him. He gave them unanswerable, incontrovertible evidence of his love to his enemies, in that he freely gave himself for them, and breathed out his last agonizing sigh, in prayer for his murderers—"Father forgive them, for they know not what they do." That no excitement to obedience might be wanting—that they might see the necessity of the excercise of love to enemies, he pointed them to an undeniable evidence that God loved his, and bade them to contemplate upon the assurances of that impartial love, in the rising sun and the descending rain; shedding its rays over the whole universe of God, and watering the fields both of the just and the unjust. To these he pointed, as the evidences of the perfection of God, and exhorted them to imitate his character—to assimilate to their Creator—to be perfect, even as their father, which is in heaven, is perfect. Having given to his disciples the benefit of his instructions, and his example, he required of them, that imitating his example, and heeding his instructions, they should go into the world, preaching the gospel to every creature—that all might be certified of the boundless, the unsearchable riches of Christ, and the impartial love of God, to a lost and sinful world. However closely we may scrutinize the doctrines and the examples which have been set before us by our Lord for our imitation, we shall ever find that they perfectly harmonized, the one with the other: and that our Saviour ever lived the doctrines, which he promulgated. While he admonished his disciples that a house divided against itself could not stand—that wrath, strife, envyings and bitterness, were the works of the adversary; he assured them, that it was for this purpose the Son of God was manifested, that he might destroy the works of the Devil.—And he gives neither to us or them, any warrant for resorting upon any occasion, or under any circumstances, to the weapons of a carnal warfare, that we might at all times resort to a perfect rule for the government of our conduct upon all occasions. We have been favored with a narration of his life, and his teachings to his disciples, under varied and different circumstances, where he gives them, 'line upon line, precept upon precept,' and enforces the sublime truth of the gospel in the most plain, tender and affectionate manner. None of his teachings are without instruction, and the text which we have selected, and the attending circumstances, which produced this declaration of our Lord; is profitable for doctrine and reproof, and well calculated to mould our feelings into that mind, which was in Christ Jesus our Lord.

The occasion and circumstances which elicited the declaration in our text, are thus narrated by St. Luke. 'And it came to pass when the time was come that he should be received up, he steadfastly set his face to go to Jerusalem. And sent messengers before him, and they went and entered into a village of the Samaritans, to make ready for him. And they did not receive him, because his face was as though he would go to Jerusalem.' All of you are aware, that it is by no means uncommon for particular nations to single out from among them one, which it seems to be accounted a merit to despise.

This custom not only prevails among nations, but smaller communities; and even in our own enlightened age and country, these prejudices prevail and are fostered to a greater or less extent. Should a person entertaining these prejudices be called upon for a reason, it is very likely that he would be utterly at a loss for any better, than that he had a prejudice without knowing why. This prejudice exists in all its forms among the natives of North America; and it is considered in the highest degree degrading for an Indian to encamp, or eat with the members of a particular tribe. Such a prejudice, for some cause existed between the Jews and the Samaritans; it not only existed, but was carried to such blameable extent, that the Jews had no dealings with the people of Samaria, and when our Lord sent his messengers before him to their village, it appears for no other reason, than his being bound to Jerusalem, they, in the true spirit of ancient prejudice refused to receive him. 'And when his disciples James and John saw this, they said Lord wilt thou that we command fire to come down from heaven, and consume them, even as Elias did.'

Whether the disciples under the same circumstances, would have imitated their conduct, may perhaps admit of a question. The Jews were not a whit behind the Samaritans in prejudice; but circumstances wear a very different appearance, when we are called to encounter the ills of persecution, than what they do when fired with zeal, professedly for God—we persecute others.

The disciples of our Lord undoubtedly knowing the benevolent intentions of this visit to their city, looked upon their mistaken prejudice in its true light, as unreasonable and uncalled for, and the two who are mentioned, probably anxious to give some visible tokens of their attachment and ardent zeal; asked of their Lord—"Wilt thou that we command fire to come down from heaven and consume them." The reply of our Lord was full of instruction, with that mildness which ever characterised his communications under the most trying circumstances. He rebuked their intemperate zeal, informing them that they knew not what spirit they were of. 'For the Son of man' said he, 'is not come to destroy men's lives, but to save *them*.' We would here remark, that had this rebuke, either in language or manner displayed the least degree of temper, or anger, the disciples in the example of their Lord, would have found some excuse for their evident departure from the life and spirit of the gospel of our Lord.

Believing it to be our privilege as well as our duty, to gather instruction from every event of the providence of God; and from all the teachings and declarations of our Lord and Saviour, we would now in the continuation of our subject, invite your attention to the requirements of those,

who were acknowledged as believers by Jesus Christ and his disciples. We are far from believing that our Lord ever required or expected, that there should be an exact correspondence in every minutiæ of christian faith. When we look abroad upon the natural world, we find various, different classes, and orders of men, and even among these different orders, a great variety of complexion, features, and countenance. In fact so extensive, that no two can be found in the human family who are exactly, and in all respects alike. This variety does not stop here. From difference of circumstances there are probably no two persons whose knowledge in all respects exactly corresponds; and this may in fact, be accounted for from the fact, that individuals standing side by side, and looking upon the same object, will discover in that object different properties. What one views as beauties, the other looks upon as deformities; and where one sees order, the other with all his art can discover nothing but discord and confusion.

I am far from wishing to say, that all these differences will be discovered in revelation; but it is certain, that the same narrative, will have different degrees of effect upon different persons; and the evidence which is discovered and satisfies one person, cannot fix the faith of him, who is ignorant of its existence, or of its connexion with the subject of belief.

Again, a mere *assent*, is not by any means an exercise of faith: the believer should not only believe, but should know also, why he believes. It appears to me, that the great and important outlines and doctrines of the gospel, have been amply and fully taught by our Lord and Saviour; and that in matters of lesser moment, the believer has been left to fill up these outlines by comparing his views with the acknowledged attributes of God, and what has been revealed in his word, exercising those faculties of the mind, and that reason, which is the gift of him from whom cometh every good and perfect gift.—These views are strengthened by the invariable practice of our Saviour, ever imitated by the disciples and early followers of our Lord. When, in obedience to his injunction they went into all the world preaching the gospel to every creature, we find that they admitted persons into the body of his visible church, upon the most plain and simple avowal. The candidate was not asked if he believed in *open* or *close* communion in *election* or *free will*—the final salvation of all men, or the interminable damnation of a part: but dost thou believe that Jesus is the Christ—that Jesus Christ is the Son of God. Salvation was not predicated on a long chain of inexplicable conditions; but he who believed on the Lord Jesus Christ was assured that he should be saved.

Although the preachers of our Lord's gospel, unquestionably received instruction in reference to their duties, and the disciples in particular heard from his own lips the gospel of Jesus Christ; yet it is evident that their knowledge in reference to the things pertaining to the kingdom of God, was by no means exactly equal. This rendered a simple admission not only eligible, but necessary, for the followers of our Lord, and that none should be disfellowshipped however limited his knowledge, who had received the truth into a good and honest heart, and gave evidence of that fact by bringing forth fruit unto life eternal to the glory of God. Again, one great object of our Saviour's mission was to make peace, to break down the middle walls of partition; not to divide mankind into petty sects—introducing among them strifes and contentions about matters of trifling moment. His design would have been rendered (in a measure at least) abortive, had a long train of concessions been required of those who were to avow their faith in him as the Son of God, and the Saviour of the world. This was not done by our Saviour and his disciples, and his early followers so far as they imitated his example and walked in his steps, avoided a course so reprehensible and fraught with so many evil and pernicious consequences. It appears however, that even in the time of the apostle Paul, there were those who from interested motives or some other cause, sowed the seeds of dissension, and the spirit of party was discovered among those who exclaimed, I am of Paul; and I of Apollos. And the history of the church from that period to the present time, is one of general discord, confusion and strife. As their minds became corrupted from the simplicity that was in Christ, the smallest differences of opinion were made the grounds of separation; the middle walls of partition were built up, and strengthened among professing christians, wrath, strife, malice, hatred, envyings and every evil work were introduced; discord and confusion prevailed, 'darkness covered the land, and a gross darkness the people.'

This spirit, the same which led the apostles to inquire 'who should be the greatest in the kingdom of heaven?' unchecked in its unhallowed influence, led each sect to strive for the mastery, with unlawful weapons; to seek the patronage of princes, potentates and powers—to tolerate the crimes of kings and nobles, and under the avowed sanction of human laws, to propogate the mild suasive doctrines of the Redeemer by the aid of *fire*, the *scourge*, the *prison*, the *faggot*, and the *stake*, deluging the earth with rivers of innocent blood, and making religion the jeer of infidels, and the scoff of fools. Truly it may be said of them, 'they knew not what spirit they were of,' for the Redeemer of the world 'came not to destroy men's lives but to save them.' It will be well for us to notice, that these persons were not thus destroyed because they were turbulent and unruly subjects—because they prevented others from exercising the honest dictates of their consciences, in the worship of their creator; but, it was, because they claimed the same privilege that others exercised, and which were allowed to them, because they would not hpyocritically deny their faith; persisted in reading the word of God, practising the essentials of the Catholic religion, said yea and nay, believed that the father was greater than the son, or some other crime of equal magnitude. Such a course it will readily be perceived, was well qualified to multiply hypocrites, and diminish the number of honest men. Such practices have brought a deadly blight upon the cause of christianity, and wounds the cause of our master in the house of its professed friend. Can such enormities be justly charged upon the peaceful religion of the Saviour of the world? And was it while acting in obedience to his heaven born precepts, that man became the enemy of man—that neither the helpless mother, the aged sire, nor the smiling infant, were spared from his cruel rage? Oh no! Listen, ye who have ignorantly believed such cruel slanders, hear the admonitions of that calumniated Saviour, when he commands his followers to love their enemies; to bless those who curse them, to do good to those who hate them, despitefully use and persecute them. Go to the foot of Calvary, and be assured from his dying lips, of his God-like nature. Hear his last agonizing sigh ascend to heaven in a prayer for his murderers, 'Father forgive them, for they know not what they do.' Such was the influence of this doctrine upon its author, that gospel which was pre-eminently calculated to exalt the humble, to abase the proud, to raise up the bowed down, to administer consolation to the afflicted, to release the weary captive of sin and error, and to wipe the tear of sorrow and regret from every eye, abundantly demonstrating that it is indeed 'good tidings of great joy, which shall be unto all people.'

We are now brought to a part of our subject, and to the consideration of truths of particular importance to us all. It is of little profit for us to reflect upon the wanderings of our fathers, or the errors of the past, unless we can make them the grounds of profitable improvement at the present time. That person who with honesty and in a christian spirit points out the errors of professed followers of Christ, is entitled at least to their silent gratitude. It will be my aim upon the present occasion, to discharge the duty which further devolves upon me in a commendable spirit; in the exercise of that charity, which rejoiceth not in iniquity, but rejoiceth in the truth—I shall then at least insure an inestimable reward, the approbation of my own conscience.

When we look upon the situation of our own country, we see the professed followers of our Lord divided and subdivided into sects, almost innumerable; and that often from the most minute and trifling causes. This state of things has produced walls of separation almost immeasurable, and varied conflicting interests. The admirable constitution of our country has secured the right to all of unmolested worship, according to the dictates of conscience, and a general principal absolutely necessary, to excuse their seccessions from some other order, has been generally acknowledged and approved, (I mean in theory.) That is, that it is the duty of every one to read the word of God, and believe according to their own understanding of truth. The stranger might as he contemplated upon these laws and principles, with truth exclaim, 'happy country, favored people, here no religious distinctions exist, the government freely tolerates all, and each by common consent, have agreed to tolerate each other; each have agreed, that the other in his difference of opinion, is in the discharge of a conscientious duty.' But such a remark would show conclusively, that if he understood our laws, he was indeed a stranger to our practices.

Does that sect which excuses its secession from the catholic church because it was their duty to form their own opinions of the word of God, allow the same privilege to others, and admit that the same reasons make it the duty of others to secede from them? Excommunications and anathemas without number, declare in a voice deep toned as the distant thunder, that 'they know not what spirit they are of,' that they have forgotton the injunction of him, who commanded his followers to bless, and curse not.

The various different sects in our country, have produced among each a spirit of party calculated to strengthen the separating walls which have been built up, and causing those pointed and unchristian denunciations to which we have so often been compelled to listen, so disgraceful to the christian character and profession. This state of things has also produced a systematic strife for the power and force of numbers. Presses are established, books and papers published, from which every thing is carefully excluded which is in the least calculated to militate against a particular faith. I do not go beyond the bounds of truth when I say, that characters are traduced in the lump; and those who may conceive themselves aggrieved, are compelled to suffer, and to suffer in silence. Would it be believed that such things are done in the name of him who has required, 'Therefore all things whatsoever ye would that men should do unto you, do ye even so to them, for this is the law and the prophets.'

I have already said that this state of things has produced a strife for the force of numbers. Every one has seen and attended upon those meetings which have now been so long in rise among the various different sects, that they may with propriety, be said to have become fashionable. I shall not attempt to point out all that I have seen practised at such places, that I conscientiously believe to be objectionable. I have however often been addressed at such places in common with the denomination to which I belong, as an infidel, as one of the most dangerous men in society, as respects faith and practice. Now my friends, permit me to say that I

became an Universalist by reading the Bible. I did this because I was assured that the Bible was the religion of protestants, and because I thought it my duty to read it with care and prayerfulness, and to believe as I found therein written. My faith is founded upon the Bible, and I am no infidel. Again, I here solemnly declare that if I am cherishing the most trifling error, I am open to conviction, nay anxious—desirous to be informed. If I am not what I should be in conduct, no one is more inviting to reform. Now very many of my brethren make the same avowal. But is calling us infidels and bad men in public, and refusing either in public or private to point out our errors calculated to reform us. And if we thus remain in error, without one effort to reclaim us, are not our accusers as much in the fault as we are? But brethren suffer the question. Is this putting away all wrath, malice and evil speaking? Is this propogating the truths of christianity?

Again, are the proselytes which are made at their meetings, cautioned to take the word of God into their serious consideration, to read it carefully, candidly, and prayerfully. To believe and avow their belief in such doctrines as they find taught therein? Are they informed that it was because their fathers were denied this privilege, that they revolted from the Catholic church? No, it would be mockery, impious mockery, to make such a pretension. Every one knows that they are hurried onward without time, without opportunity for reflection, to join a church and make a profession. That afterward they are required to attend that church, hear its doctrines preached, read publications alone which inculcate the same sentiments, and in many cases were bid to converse with those who are denominated their heretical neighbors. Will these precipitate measures be attempted to be justified by the example the of Apostles? Permit me to remark that they had a sure warrant for the honesty of their converts—for every one who avowed their faith of the Son of God, did it at the peril of his life, for a long period of time; and no one was admitted who did not believe in our Lord Jesus Christ, while thousands are now admitted before they know whether they believe or not, or even what they are required to believe.

Again, the articles of faith of the apostolic church were indeed very few and simple, while those to which the candidate is now required to give his assent are numerous and complicated; and I hazard nothing in saying that there is not one in fifty that knows what they are, and a still less number that can repeat them. The strife for members in the various churches has produced corresponding movements without, and persons have been invited to join, because they were assured that it would tend to their political advancement, to the furtherance of their pecuniary interests, and would raise them in the estimation of their fellow men. Can it be wondered under these circumstances, that vital piety has not increased in proportion with the prosperity of the different sects. That the widow's wants have not been relieved, that the naked of our land are not clothed, that the hungry are not fed, and the wanderer reclaimed. That peace with its healing wings does not brood over neighborhoods and the family circle. That those who look upon their neighbors as infidels, should be puffed up with the sentiment I am more holy than thou, and imitating the example of their teachers, they should forget that the weapons of their warfare are spiritual, and should spread strife envyings and discord around them. I speak of these things in sorrow not in anger. If I may speak of my own feelings I love the religion of Christ, I ardently desire to see it prosper, to see every stumbling block removed out of the way; and every professor as conspicuous by his example, as by his profession; but such examples have been set before you as we have mentioned. If they are sanctioned by the practice of our Lord and his disciples, it is your duty to follow them; if not, it is evidently your duty to return back to the first principles of Christ, and set out anew in the christian race and warfare.

Once more, brethren, and in reference to our text, we presume that no one would pretend that those who thus treated our Savior at the village of Samaria, were believers in his doctrines.—If then they were unbelievers, in how forcible a manner might our Lord have reminded his disciples of their doom, and the impropriety of their conduct, and the awful punishment which awaited them, cut off without space for repentance.—But it will readily be seen that he makes no such allusion; he simply says ye know not what manner of spirit ye are of.

Again, brethren, we are forcibly reminded by our previous remarks and the doctrine of our text, the necessity of at all times doing all things in the spirit of our Heavenly Master. We are in duty and consistency bound to be zealous in the discharge of every duty. But we should remember also that

> "True zeal is merciful and mild,
> Can pity and forbear;
> The false are headstrong fierce and wild
> And breathe revenge and war.

You have been called to notice some of the effects produced by a zeal, not according to knowledge; and have seen that it has been invariably opposed to the spread and dissemination of the pure principles of the gospel of peace; that it has made man the enemy of his fellow men, depopulated some of the fairest portions of the globe, and arrayed the world in sackcloth and mourning. Beware then I beseech you of an intemperate zeal. Be careful that you exercise all that mind and spirit which was in Christ Jesus our Lord. Endeavoring to keep the unity of the spirit in the bonds of peace; and may God enable you to put away all wrath, all bitterness, all malice, and evil speaking; and may you advance the gospel of salvation by well-ordered lives and a godly conversation—be happy in life, resigned in death, and awake to a blissful immortality beyond the grave. Amen.

Geneva Herald of Truth.

NEW SOCIETY.

We feel a pleasure in presenting the following information from Br. Case, of the formation of a new society, in Western Connecticut. We can recollect the time when the doctrine was scarcely known in that region. At this time there is a flourishing society in Danbury under the pastoral care of Br. Case, who ministers to it half of his time. Another in Long-Ridge, whose desk is supplied by Br. Hillyer one half of the time. There is stated preaching at Stratford, Bridgeport, Trumbull, and we believe a part of the time in the place of this new organization, by Br. Case. There is also occasional preaching in Saugatuck, New-Canaan, Wilton, Darien, North-Stamford, and a few services have lately been held in Ridgefield by Br. Hillyer. There is one section of which we are half inclined to complain—we mean the region in and about Norwalk. The friends there, (*if they would but think so,*) could just as well have services *one half* of the time, as the occasional meetings that they now have. Br. Case we believe has got one Sabbath in a month not specially engaged. He and Br. Hillyer are well situated to supply that whole region with Sabbath and week evening lectures, by interchanges, and we feel confident they will not fail to improve the ground, if the brethren will but give them a chance. P.

New Society in Monroe, Conn.

In compliance with the request of our friends in this town, I appointed to preach at the schoolhouse, near Esquire Peck's, on the evening of Nov. 11th. I attended accordingly, and a large number had assembled, among whom were many who rejoiced in believing the truth, and I am happy to add, a great number more who were anxious to hear the Gospel of Christ preached.

At this time I learned that Br. Zelotes Fuller of Philadelphia, had formerly preached the Gospel in this town, and that more recently, the "joyful news" had been sounded by our aged Br. Menzies Rayner. The good seed thus sown has taken root; the leaven has indeed commenced working. God grant it may continue till the whole town shall be leavened; till all shall learn the doctrine of Christ, and rejoice in its truth.

Our friends in this town being desirous of forming a society, a meeting was appointed for that purpose, to be holden on the 9th inst.—This meeting, also, was held in the school-house, and a large audience was in attendance. Although the house was filled, the most perfect order prevailed, and devout attention was paid to a discourse delivered by the writer. After which, a *Constitution* was presented, read and adopted.

The society formed is hereafter to be known by the name of the "*First Universalist Society in Monroe.*" After the adpotion of the Constitution, the members proceeded to the choice of Officers for the ensuing year. The following gentlemen were elected:—

Judson Curtis, *Clerk.*
Truman Peck, *Treasurer.*
Jeremiah Hubbell, Ambrose Beach, Philip Nichols, } *Prudential Committee.*

The annual meeting of the society is to be held on the second Tuesday of December.

The society is composed of respectable and intelligent individuals, who are anxious to hear of the "good things of the kingdom." Will our brethren in the ministry who may chance to travel that way remember them? and when convenient, preach the Gospel to them, that they may be strengthened and their brethren united with them in the doctrine they have received. May this young branch of the Redeemer's kingdom grow in grace, and in the knowledge of our Lord and Savior Jesus Christ.

Danbury, Dec. 9th, 1834. A. Case.

GEOGRAPHIES, REGISTERS, &c.

Br. Grosh, of the Utica Magazine and Advocate, in some remarks under the above head, on a paragraph found in Morse's Geography, relative to Universalists, has the following observations in reference to "Williams' Register," a popular and widely circulated publication in this state. We unite fully with Br. G. in the remark, that if Mr. W. "*really* wishes to do us justice," he will attend to this matter in another edition of his work. P.

"Williams' Register," an otherwise valuable publication, is one of these thus complained of—mentioned here by its name, because of its pre-eminence. It gives Universalists some *ten* or *fifteen* ministers in the State of New York.—(One of whom he classes among the Unitarians.) Very liberal! just about a *tythe* of our whole number. Nor could this have been for lack of means to procure information. Had Mr. W. called on any of our preachers, or on Br. Price, (the publisher of the Christian Messenger,) in the city of New York, any of them would have given him more correct information. And this labor would not have cost him more than a short walk, or the sending of a polite note. His agent called at our office, last Winter or Fall, and requested a list for this county, to be made out for him by a given time when he would call for it. The list was made out, carefully, and made to embrace the *whole State*, but it never was called for. Why it was not, I never learned. A similar list could, no doubt, be obtained from any one of our publishers—of each county, from any preacher of our order residing in it. And if Mr. Williams *really* wishes to do us justice, and render his work as correct as it should be to entitle it to confidence, he will attend to it.

*** From a hasty glance at the "*Lady Preacher.*" we presume it will be "adapted to our columns." Has "*Jacob*" any objections to a personal interview? We should like one.

Original.

To Believers in Endless Misery—No. 1.

Friends—You believe in a hard doctrine!—Endless misery is a hard subject to think upon; a hard doom to fear; it would be a hard sentence to execute; and———would it not be a hard fate to suffer?

You must all of you have heard that there are some who disbelieve that sentiment—who believe in the immortality and bliss of all mankind beyond the grave. Instructed by your religious teachers, you have been led to think us your enemies; and you have in too many instances treated us accordingly. But why is this? Why do you thus regard, thus treat us? What injury have we done you? Nay, let me seriously ask you, if we have not treated you as friends, as brethren would have used you?—Having learned that the dogma of endless misery is not taught, not to be found in the Bible, we have endeavored, according to our ability, to furnish you with this cheering information, and thus liberate you from your corroding, tho' groundless fears. We have never expected, never asked you to believe our views, till you had searched the Scriptures diligently, and thus satisfied yourselves of their truth. In this way you have generally been treated by us. Is this unkind, unchristian usage? Does this course of ours deserve your condemnation? Could you justify us in withholding this intelligence from you, from the world, when we most heartily, most joyfully believe it ourselves? Would an enemy observe the gloom, the sorrow, the despair which many of you suffer, and feel for you as we have felt, as we feel? Would a foe expose himself to the scorn and contempt of the superstitious and bigoted to relieve your anguish? Can you call it unkind in us to endeavor to remove the known cause of your sighs and groans? To say you believe the doctrine of *endless* pain, and yet that you sigh and sorrow not, is tacitly saying, you do not realize your faith.

We have travelled, we have preached, we have written, we have toiled for *your* sakes, and yet you call us your enemies. We have done more, we have earnestly, fervently prayed for you—have patiently heard your arguments, objections and prejudices against our views, and have candidly weighed, tried, answered them ALL. Still, you denounce us as enemies, infidels, evil-doers!

Friends, we ask you, we pray you, do as much for us, do it as kindly as we have done for you, and we will not call you enemies, will not speak evil of you, will not shun your meetings, neglect your arguments, nor deny you the Christian name. S. W. F.

Philadelphia.

MEDITATIONS OF A NIGHT.

Alone in our solitary attic, noiseless as the grave, save the low, dull moanings of the melancholy south wind that murmured without, and cheered only by the dim rays of a single night-lamp which just served to render 'darkness visible,' within, scarce illuminating beyond the little table on the centre of which it rested, we fell into a train of gloomy, though not altogether unpleasing reflections. We thought of the friends and joys of our childhood, and the heart-stirring question arose—'Where are they?' The store-house of memory was unsealed, and the sad response burst forth—'Gone, all gone!'—the friends of our childhood have departed with the by-gone days—the joys of our childhood have passed away amid the wrecks of time—they have gone down with the "years beyond the flood!"

Loved and beautiful companions of my early days! your cherished forms seemed to rise in the shadowy light, and to pass with all the vividness and freshness of reality, before us—the little sports and pastimes of our childish days were again enacted—again, hand in hand, we bounded along, beguiling the way with a thousand innocent sallies, to the ancient school-house, or haply, on the sabbath, with a more staid pace, to the venerable church, and together conned with patient industry our lessons o'er, or listened to the precepts from the sacred desk, happy when our task at school, and sometimes e'en at church, was done, and happy still to meet at school and church again. But we looked, and behold ye were gone!—we strained our vision in the distance, ye had melted away! ye had but passed before our mind's eye—it was a fantasy of the brain—an illusion of the fancy, and ye were not there. Like the fantasies and illusions that, one after another, continually attend us through life, cheating us for a moment, and then eluding our grasp, ye had vanished away!—Again, as we mused, the recollections of other days came o'er us—again we reverted to the friends and companions of our childhood and youth—we had grown up together—together met in the social circle, or mingled in the festive throng; but time had long since dissolved the chain which bound us to each other, and we had parted, each to fulfil a different, and in some instances a widely dissimilar, allotment in life. Of our male associates, some, a few, had risen to eminence in their professions and filled high and honorable stations in society; others, by their amiable and correct deportment had gained for themselves the respect and esteem of their fellow men, in the common walks of life; but many too many, of even the brightest and most promising, had launched their barks upon the sea of dissipation, and were dragging out a miserable existence, and mingling gall, to be drank to the very dregs, in the cup of their friends—their fathers, their mothers, the wives of their bosom, the children of their love, if love can still find a place in their hearts, all, all! must partake of the bitter draught; and another portion, after whirling awhile in the giddy vortex into which they had been drawn by the wiles of dissipation, had filled an early grave, unhonoured and unmourned. Of the little band of female friends, the companions of our happy days, many had chosen partners at a distance, and had left the home and friends of their childhood to follow the fortunes of their husbands to other cities, far off villages, and even to the western wilds—we had parted to meet no more on this side the grave; and some very, very dear had already gone down to the house appointed for all living.' Consumption had claimed its share of the good and the lovely; but there were those among the number who had dropped more suddenly away—two we more particularly recollect, both beautiful fair-haired girls, the one lively and full of innocent glee, the other more reserved and sedate—the first married and removed to a distant city, and was many years the pride and joy of her husband and her family; but death, when least expected, came, as it were in a moment, and snatched her from their embraces—the other, in the bloom of youth, while journeying to the far west, sickened in the wilderness, and there yielded up her pure spirit to Him that gave it. So, one after another, had they passed away, some to their distant homes in this ever changing world, and some to that 'better land,' which knows neither sorrow nor change. Of all the loved and smiling train that strewed our early path with flowers, but here and there a solitary one remained, and they, how changed! a change we deemed had come upon us, upon all;—we were no more the merry, light-hearted beings of our younger days—But—we suddenly started from our reverie—a truce, thought we, to these gloomy meditations, 'sufficient for the day is the evil thereof,' and we stepped forth into the clear, cool air, and as it fanned our fevered brow, the elasticity of our spirit returned, and though we could not but drop a tear over early friendships and early associations, yet 'a change came o'er the spirit of our dreams,' and gloomy reccollections gave place to bright anticipations—anticipations of a holier and happier state, where our joys shall be eternal, and friends shall meet to part no more. Thus happily, kind reader, ended the cogitations of a night in an editor's garret.—*Rural Repository.*

ADVICE TO A DAUGHTER.

There is one more point involved in the general subject of this letter which is too important to be omitted—I refer to the deportment which it becomes you to maintain towards the other sex. The importance of this, both as it respects yourself and others, you can scarcely estimate too highly. On the one hand, it has much to do in forming your own character, and I need not say that any lack of prudence in this respect, even for a single hour, may expose you to evils which no subsequent caution could enable you effectually to repair. On the other hand, the conduct of every female who is of the least consideration, may be expected to exert an influence on the character of every gentleman with whom she associates; and that influence will be for good or evil, as she exhibits or fails to exhibit, a deportment that becomes her. Indeed, so commanding is the influence, that it is safe to calculate upon the character of any community, from knowing the prevailing standard of female character; and that can scarcely be regarded as an exaggerated maxim, which declares 'that women rule the world.'

Let me counsel you then never to utter an expression, or do an act that even looks like soliciting any gentleman's attention. Remember that every expression of civility, to be of any value must be perfectly voluntary; and any wish on your part, whether directly or indirectly expressed, to make yourself a favorite, will be certain to awaken the disgust of all who know it. I would not recommend to you any thing like a prudish or affected reserve; but even this were not so unfortunate an extreme as an excessive forwardness. While you modestly accept any attentions which propriety warrants, let there be no attempt at artful insinuation on the one hand, or a taking a man's heart by storm on the other.

Be not ambitious to be considered a belle. Indeed I had rather you would be almost any thing else that does not involve gross moral obliquity, than this. It is the fate of most belles that they become foolishly vain; think of nothing, beyond personal display; and not unfrequently sacrifice themselves in a mad bargain, which involves their destinies for life. The more of solid and enduring esteem you enjoy, the better; and you ought to gain whatever of this you can by honorable means; but to be admired, and caressed, and flattered, for mere accidental qualities, which involve nothing of intellectual or moral worth, ought to render any girl, who is the subject of it, an object of pity. You are at liberty to desire the good opinion of every gentleman of your acquaintance; but it would be worse than folly in you to be ambitious of a blind admiration.

I will only add, that you ought to be on your guard against the influence of flattery. Rely on it, the man who flatters you, whatever he may profess, is not your friend. It were a much kinder office, and a real mark of friendship, to admonish you tenderly, yet honestly, of your faults. If you yield a little to flattery, you have placed yourself on a dangerous ground; if you continue to yield, you are probably undone.—Adieu for the present."—*Sprague.*

A love of truth, a thirst after knowledge, an inquisitive temper seems to be inseparable concomitants of integrity. Such dispositions therefore may be fitly cherished and encouraged.—*Dr. Lardner.*

The most sublime charm of love is to devise and accomplish the felicity of another.—*St. Pierre.*

MESSENGER & UNIVERSALIST.

SATURDAY, DECEMBER 27, 1834.

SUNDAY EVENING LECTURES

At the Orchard-st. Church. Subject for next Sabbath (to morrow) evening, Jeremiah ix, 23, 23. "*Let not the wise man glory in his wisdom,*" *&c.*

LECTURE AT THE GREENWICH CHURCH.

Subject for Sunday (to morrow) evening, by special request, Isaiah, xxviii, 20, "*For the bed is shorter than that a man can stretch himself on it,*" *&c.*

MOTIVE, PLAN, EXECUTION.

We have never felt disposed to deny, that there are in the ranks of the opponents of Universalism, men of the greatest erudition and talents, of the purest motives and the warmest hearts. We have frequently had occasion to lament, that such men should be engaged in the establishment of doctrines which we deem wholly irreconcilable with reason, utterly at variance with the tenor of divine revelation, and totally repugnant to the holiest desires of humanity.—Nevertheless we charitably believe that many of the brethren who are thus engaged are honest and sincere. The errors they endeavor to uphold were instilled into their minds in early life. They have "grown with their growth, and strengthened with their strength." The bias of parental education has been confirmed by the instructions received in Theological Seminaries, and habit has firmly riveted the fetters of religious prejudice. I say, *religious* prejudice—for in reference to every *other* subject, those brethren reason correctly, and draw sound conclusions. And I have sometimes marvelled, that they do not perceive the result of corresponding reasoning if applied to *theological* subjects.

An example in illustration of this remark, is furnished by the following extract from the address of the President of Bristol (Pa.) Episcopal College, delivered at the inauguration of the Faculty, April 2, 1834:—

"We stand upon the threshold, and lest the vista which opens before us, should borrow its light and shade from fancy, we do well to remind ourselves that in every plan of extensive and permanent usefulness, certain elements of substantial and efficient moral power are brought into requisition: *benevolent motive*, inspiring and warming and enlarging the heart; *sound speculative wisdom*, and *intelligent forecast*, and *enterprise*, in the conception of the plan; *prompt executive efficiency*, and *steady* and *unshaken purpose*, in the accomplishment of it.

"Without benevolent motive, a given plan may be fraught with superlative mischief. Without sound speculative wisdom and intelligent forecast and enterprise, it may rival the splendor and the permanency of the ice palace of the Russian empress, who

> ——————— did hew the floods
> And make her marble of the glassy wave—
> ——————— a scene
> Of evanescent glory, once a stream,
> And soon to glide into a stream again.

Without executive promptness and efficiency, a machinery conceived and arranged with the most consummate skill, may be suffered to go into utter derangement. Without firmness and steadiness of purpose, what is skilfully begun, and wisely and efficiently sustained for a time, may close its melancholy history in a catastrophe of ruin." pp. 3, 4.

The foregoing position and reasoning are certainly sound. The President clearly saw the bearing of his remarks on the interests of Bristol College. He clearly saw that the principles advanced were correct, as applied to the concerns of human society, or to any human enterprise. But I humbly apprehend that he did not perceive the bearings of his remarks, as applied to the Divine economy. He cannot carry out his principles to their legitimate conclusions, without establishing the doctrine of Universalism, on the one hand—or, on the other, of presenting the Divine character in a very unfavorable and revolting light. Let us examine the subject.

The President assumes, what indeed no one can deny, that "in every plan of extensive and permanent usefulness," it is essential that there should be, first of all, "*benevolent motive*, inspiring and warming and enlarging the heart." The Divine enterprise of creating a race of intelligent beings, and of governing them as such, was certainly a "plan of extensive and [also of] permanent usefulness." To engage in this undertaking without benevolent motive, would have been to conceive a plan which might "be fraught with superlative mischief." Indeed, so apparent is this fact that all will concede to Deity the most "benevolent motive," in giving existence to the race of man. Could he have contemplated less than the "most extensive and permanent usefulness?" He could not—for the supposition would imply that his motive was not infinitely benevolent—and if not *infinitely* benevolent, there must have been some malignity in it—inasmuch as Deity is an infinite being. What follows but the admission, that the Almighty, in creation, designed the salvation, the eventual blessedness, of all his rational offspring. If he contemplated a less extensive plan of usefulness, there must have been some defect in the motive.—Assuming that such was his design, we proceed.

The President considers the point self-evident, that "in every plan of extensive and permanent usefulness," it is essential that there should be, in the second place, "*sound speculative wisdom*, and *intelligent forecast* and *enterprise*, in the conception of the plan"—inasmuch as without this, the plan must be evanescent in its glory, and abortive in its progress. No one will deny to the Creator "sound wisdom and intelligent forecast." He clearly perceived the relations and bearings and consequences of every part of his creation. If obstacles were ever to exist, the means were devised to overcome and remove the difficulty. And in the light of his Divine wisdom, all foreseen consequences would become in turn the causes of such effects as would harmonize with the original plan. Human enterprises frequently fail—but the failure must be attributed either to a deficiency of wisdom in conceiving the plan, or to a lack of power to accomplish the projected end. But these difficulties cannot exist in the Divine economy.

The President further assumes, that "in every plan of extensive and permanent usefulness," it is essential that there should be, "*executive promptness* and *efficiency*, and *steady* and *unshaken* purpose in the accomplishment of it."—This is sound doctrine. And we verily believe, that he whose "benevolent motive" in creating man, embraced the most "extensive and permanent usefulness," even the salvation and eternal blessedness of all his rational offspring; and who is possessed of "sound wisdom and intelligent forecast," will, by "prompt executive efficiency, and steady and unshaken purpose," accomplish the work in which he is engaged. The "machinery" of his government was "conceived and arranged with the most consummate skill," and his executive promptness and divine efficiency will never suffer it "to go into utter derangement." The plan was conceived in infinite benevolence; it was devised by unsearchable wisdom; the work was "skilfully begun;" it has been "wisely and efficiently sustained;" "firmness and steadiness of purpose" have ever been evinced in the doings of Providence; and though thousands of sincere and talented christians may suppose, that the record of the Divine government is, and will continue to be, a "melancholy history," and that it will end "in a catastrophe of ruin," WE *cannot thus believe*. We rejoice in the assurance that "every knee shall bow," and "every tongue confess, that Jesus Christ is Lord, to the glory of God the Father." We abundantly rejoice in the testimony, that when Jesus shall thus have subdued all things to himself, the kingdom will be delivered up to the Father, and GOD SHALL BE ALL IN ALL.—This will be a glorious consummation of the reign of Christ! It will be the accomplishment of the "plan of extensive and permanent usefulness," which infinite wisdom devised in love; and which Divine executive efficiency shall have carried on to a result ineffably sublime! A. C. T.

AN ACKNOWLEDGMENT.

We feel that our warmest thanks are due many friends throughout the country for the efficient zeal and interest they have manifested towards the Messenger from its commencement, and especially for the testimonies which have been afforded us on the present volume. We say *friends*, for although to most of them we are personally a stranger, and in all probability shall ever be, yet in the warmth of their communications we are certified of their kindness; we feel that our hearts are knit together in friendship, however widely we are separated by space, and that we are equally interested and engaged in a most glorious and soul cheering cause.

Since the present volume commenced, we have been much gratified in hearing from several ministering brethren, from whom we have never before received direct communications, and their favors, too, have been accompanied with the most conclusive evidence of their interest in the welfare of the paper. We should be happy to answer their kind epistles individually, and we have continually promised ourselves the pleasure, but the press of other engagements has prevented thus far, and as it may still farther, they will please accept this general acknowledgment of our gratitude.

There are many others, also, both ministering and lay brethren, who engaged with the paper in its commencement, and have showed themselves devoted friends in every stage of its progress. Need we re-assure them of our grateful remembrance of their exertions and kindness? We trust not.

To the many inquiries in regard to the prospects of the paper, we reply, that it may be regarded as permanently established. Though it has not yet a necessary patronage, still with present indications there cannot exist a shade of doubt, as to the final issue, if its reputation is sustained, and——☞ *Subscribers are punctual in their payments.*

To sustain its reputation, and as far as possible increase it, no exertions will be spared. We shall still retain our valuable editorial aid, and have assurances of frequent contributions from many valuable correspondents. We do not like to promise "the *best* paper" that was ever published, but we shall aim to give *as good* as our means, and its patronage will warrant. Neither do we feel willing to promise "the *cheapest* paper" in the world, for there might be some diversity of opinion on the rule of judging. Merit cannot well be measured by *bulk*. We might present our readers with much more matter than others, and still furnish them much the *dearest* paper. And on the other hand, we might furnish them much the least matter, and still give the *cheapest* paper, in the estimation of our readers, and even in real worth. Many circumstances, indeed, are to be taken into the account. It may be the *cheapest* to support a paper with *less* matter, in some locations, than one with more matter of equal character, in others, according to the interest of the cause, or our own convenience may seem to demand. So that, after all *our* calculation of their relative value, the decision on this point must be referred to the reader himself, and to the general interest of the cause. This being the case, we think the best and surest way is to serve our patrons to the extent of our abilities, (more could not be expected of any one,) avoiding as far as possible all invidious comparisons with other, and perhaps equally, useful co-adjutors in the great work of religious freedom, being ambitious only to co-operate with them in every good word and work that may be calculated to advance the glorious gospel of the grace of God, and endeavoring by all means to keep the unity of the spirit, in the bonds of perfectness and peace.

We have for sometime been satisfied ourselves, that there are too many publications in our order to obtain a suitable support—one that will admit of the necessary attention to their columns to render them such aids to our cause as they *should be*, and at the same time yield any thing of a reasonable compensation to their conductors.

Two of our papers, it is true, have arrived to an extensive circulation, and are undoubtedly now remunerating their able conductors, but they have had to wade through years of toil, and trouble, and sacrifices to obtain their present footing, and sad indeed would be the prospect of the worthy proprietors if they could not begin to realize something from their labors, after so long a period of close application. The rest of our papers do not probably, on an average, support themselves. By this we mean—pay their expenses, and yield a reasonable compensation to conductors. Some do better undoubtedly than others. Were the patronage of the whole distributed with one half the number, it might give a tolerable support. But where would you begin the reduction? Who could assume the responsibility of saying *this* paper is more needed than *that*, or *this* paper is more valuable than *that?* We may perhaps regret their commencement, but when once commenced, it is hard discriminating. Each has its peculiar claims—its local interest and usefulness; and it may hereafter be demonstrated that they can all be sustained. We certainly hope so, for it would be a powerful evidence in favor of our increasing prosperity as a denomination.

The most serious cause of complaint has been, (as we

have thought,) a disposition to *cheapen* down papers. Now this is bad policy. It is destructive to the cause, and vastly injurious to the individuals themselves, engaged therein. No one can long continue to furnish *something* for *nothing*. A person's stock in trade will in this way eventually become exhausted, and the evils of a suspension will frequently overbalance years of previous successful labor of a paper. We think we can speak feelingly on the evils of suspending papers. But if papers *cannot* be sustained without purchasing patronage to them by reducing the price below a fair equitable amount, there must be poor encouragement to continue them, (except in cases of self-defence,) and those evils had better be encountered at once.

As it is natural for the desires of the parent to incline to his own offspring, so we cannot avoid the request that our own humble sheet may be remembered among the various claimants for public favor. As heretofore, no exertions will be spared, consistent with its patronage, to render it worthy of the cause in which it is engaged. P.

"SPASMODIC" OPERATIONS.

The revival campaign for the city, we believe, has commenced with considerable zeal and spirit. Printers and agents are in great requisition for *printing* and *distributing* particular and pressing invitations to the "people of the world" to attend these nurseries of "spasmodic" religion. We have seen several of the little messengers, hailing from different churches. They are generally couched in very urgent terms, and betray much anxiety for the welfare of "poor immortal souls," and we could not but reflect while examining them, that if popular teaching was indeed correct, how infinitely better off man would be in trusting to "an arm of flesh," frail as it is, than to the supreme ruler of all worlds; for with the former there is kindness, compassion, but with the latter, there is nothing upon which the mind can rest, but the stern, merciless and inexorable tyrant.

If we can believe our zealous limitarian friends, give them the means and power, and the world in a very short time would not present one of the "finally impenitent"—their favorite term of designation. They would never wait for the sinner to be "willing," but would clasp him in the arms of their benevolence, and carry him to heaven by very force —take heaven emphatically by storm, whether it was in the purpose of the Omnipotent to save them or not! Well, we should at least be thankful for their merciful feelings; but oh! how much better it would be, could they but allow the all-wise creator and preserver of all things, to be as good as themselves! It is sufficient "that the servant be as his master."

One of these printed invitations, (hailing from Dr. Lansing's church,) which we have seen, respectfully invites the reader, and particularly requests him to bring along with him "some impenitent friend." ☞ "God I thank thee that *I* am not as other [impenitent] men."

The little circular closes with some scripture sentences, such as "Behold now is the accepted time," &c. "My spirit shall not always strive with man," &c. &c.

A friend informs us that he was present at one of the churches a few evenings since. The officiating clergyman had labored to get up what we understand he termed the "steam," but not succeeding to his wishes, he cried out with a good deal of warmth, "Why, if this whole congregation were translated to heaven at once, as they are, they would be a disgrace to the place!" True enough, brother, flesh and blood, in its greatest degree of earthly perfection, would present a curious spectacle in that region of pure and spotless bliss. Even the best of men would need a "great change" before entering there, and the same grace which could mete out a drop of its mercy for one sinner, could equally draw from its inexhaustable fountain for ALL. And if it redounds to its glory in renovating and changing *one*, how infinitely enhanced must be that glory in renovating ALL!

A considerable portion of the speakers remarks were designed for new converts. He labored hard to show the necessity of their immediate connexion with the Church.—They should not stop to consider of the matter. The devil was watching on every hand for their halting, and if he could only get them once to look into their own hearts, his object would be accomplished—they would *despair* of ever becoming fit subjects for the Redeemer's kingdom.

One thought has occurred to us here, allowing the Rev. gentleman to be correct. We do not allude to it with any wish or design of wounding feelings, or of trifling with a serious subject, but as an inevitable inference from the position taken by him. It is this:—As it is an essential in Revival operations, that an individual must first *despair* of heaven before he can possibly *hope* to obtain it, and as the Devil is striving, according to the above, to induce the young converts to "look into their own hearts," the certain consequences of which, is, *despair of heaven*, it follows of necessity, *that the Devil is the most active in the very measures they deem essential to salvation!* With how much propriety, therefore, they can quarrel with his satanic majesty, we leave for the reader to judge.

Another consideration might be named. If the *iniquity* of new converts is so great that a view of their own hearts will cause them to despair of heaven, we think there is abundant reason why the work of conversion should be gone over again as speedily as possible.

What particular success has attended these last "efforts," in the city thus far, we cannot say, but we prophecy a lean harvest in the main. The character of these "spasmodic" operations is becoming too well known, for them to exert a very powerful influence, and our limitarian friends must soon get up something new, that will more effectually attract attention. P.

THE BERKSHIRE REPORT.

We last week gave copious extracts from the Report of Rev. D. D. Field, to the Berkshire and Columbia Meeting of Ministers, on the evils of "hasty and extravagant reports" of revivals. The last New-York Observer contains farther allusion to the same subject. The following is a communication addressed the editors of the Observer, from which paper we copy it, and will sufficiently speak for itself:

Messrs. Editors—Many ministers have read with deep interest the "Results of Protracted meetings" in Berkshire county, Mass. by Rev. D. D. Field, as published in your paper of the 29th ult.

The facts are truly appalling. And the more so, as coming from such a source.

The Rev. David D. Field has been long known as a decided friend to pure revivals of religion, as many seals of his ministry can testify. In regard to such revivals. too, Berkshire county, it is well known, has long been considered as the most interesting field, and as the garden of Massachusetts. In proof, I need only refer to the many interesting narratives recorded in the Conn. Evan. Magazine, for more than 30 years past, and in the religious newspapers at a more recent date. These seasons have heretofore always been attended and followed with the most happy results. In all the accounts that have been published in our day, nothing has ever appeared like the present—so calamitous to the cause of New England revivals. Painful as the disclosure must be to all the friends of Zion, such facts cannot and ought not to be concealed from the public. But, on reading this account, the thought has occurred to the mind of many ministers—these facts are fast bringing the very name of revival into disrepute. And why should the names of the authors of all this mischief be concealed? The disclosure of such facts can be of little service to the cause of religion, while the agents themselves are kindly suffered to go on quietly with their work of desolation. "These protracted meetings, seven in number, all held in Berkshire country," says Mr. Field, "were conducted by the same individual, a clergyman from abroad." Why omit the name? This circumlocution does indeed exculpate the ministers in Berkshire, but implicates his brother "clergymen from abroad."—Many "clergymen from abroad," are entirely unwilling to divide the blame, or share any part in the tremendous resposibility. To what ecclesiastical body or denomination does this "clergyman from abroad" belong? Whether in or out of New England, we are not informed. These inquiries have been made, and will continue to be made in this country, in England and Scotland, and wherever your paper is read. And ministers in New England will have to share the blame among themselves, until otherwise informed.

"At the close of the first protracted meeting, the conductor proclaimed that 150 converts had been made during the meeting, and actually took a vote of the people present, that the excitement produced during its progress was the work of God."—"At the close of the third meeting, the conductor proclaimed 200 converts."—"At one of the three remaining meeting, the conductor proclaimed 170 converts." Why all this caution to conceal the name of a man who assumes a resposibility so tremendous! It is well know that efforts were made a few years since, by some presbyterian ministers from the West, to introduce their "new measures" into the churches of New England, as a wonderful improvement in promoting revivals. Is this one of those ministers? and this a specimen of what we are to expect? Will Mr. Field be so good as to favor us with the name of this "clergyman from abroad," as also, of the ecclesiastical body to which he belongs?

And, Messrs. Editors, permit me to suggest whether your own fraternity are not seriously implicated in another omission in the statement of Mr. Field? He says: "On the second day of November, it was published, in an article written by one of his associates, in a paper widely circulatod in this country, that, on one day, over 60 were numbered, who professed submission to God," and that "in nine or ten days it was reasonably hoped, between 400 and 500 were brought to bow to Christ as their King and Lawgiver." Why should the name of this "widely circulated paper" be suppressed? A few such premature accounts going to England cannot fail to bring suspicion and ultimate disgrace on the very name of an American revival. And unless editors are ready to come out and repudiate all such accounts, there is not one redeeming consideration left. Are the editors of our religious newspapers willing thus to compromise matters, for the sake only of clearing the guilty?

In reply to their correspondent as above, the editors of the Observer present the follwing article from the Boston Recorder of the 5th inst. Comment can hardly be deemed necessary. A few more such expositions of glaring inconsistencies and misrepresentations, will set the mountebank conduct of such men as Foot and Burchard in their proper light before community. We invite the special attention of our readers to the whole matter. P.

The Seven Protracted Meetings.

A few weeks since, we wrote to Rev. D. D. Field, requesting information on a number of points relating to the last reported great revivals in Berkshire County. He received our letter, a few hours after his article, published in our last paper, was put into the mail. His answer is supplementary to that article, and more particular on certain topics. He states that those meetings were all conducted by Rev. Horatio Foote, a member of the Presbytery of Champlain, N. Y.; that Mr. Foote refused to have any thing to do with protracted meetings, unless he could manage them; and that, where they were held, the Pastors surrendered the control to him. The meetings were held as follows: At the Baptist church in Pittsfield, from May 12, 1833, 24 days; among the Baptists in the Union Church, at South Lee, from August 28, "if I am correct as to the date," 14 days; in the West part of Stockbridge, from Sept. 19, 12 days; at the Congregational Church at West Stockbridge Centre, from Oct. 16, 8 days; at the Congregational Church in North Adams, in November, about 10, 12, or 13 days; in the Baptist Church in Lanesborough, from Jan. 13, 1834, 11 days; in the Congregational church in Williamstown, from Feb. 6, 13 days. Accounts of some of these meetings were soon after published in the N. Y. Evangelist, and republished in the Religious Intelligencer.

Within the limits of time mentioned in Mr. Field's article of last week, there were added

To the Baptist church in Pittsfield, 50. Number of converts at the protracted meeting, as published in the Evangelist, 200.

To the Baptist church at South Lee, including the branch at Tyringham, *four*. Number of converts, proclaimed at the close of the protracted meeting, 150.

To the Free church in Stockbridge, 48. Converts, published in the Evangelist, between 400 and 500.

To the Congregational church, West Stockbridge Centre, 66. Converts, proclaimed at the close of the meeting, 200.

To the Congregational church, North Adams, 59 No public proclamation.

To the Baptist church, in Lanesborough, 18; Congregational church, 11: total, 29. Converts, proclaimed and published, 170.

To the Congregational church in Williamstown, 36. No public proclamation.

To the church in Curtisville, 30 were added, previous to July 1. A few, and it is thought, but a few, have joined the Methodists. It is well known, that of those who united with the churches, as above mentioned, the religious life of a considerable number commenced before any of the "seven meetings."

From these facts, we leave our readers to draw their own inferences. If any of the statements are inaccurate, we will thank any one to send us correct information, with his own name as a pledge for its correctness.

WESTERLY, R. I.

The letter of our zealous and worthy friend "H. R." enclosing $12, under date of "Stonington, Nov. 5th, 1834," came to hand on the 17th inst. This will account to him for the delay in forwarding the back Nos. He alludes to powerful efforts among their Limitarian friends in that region, in the way of revival measures. The Episcopalians commenced a revival meeting on the 20th of Oct. which lested 8 days. This we believe is something unusual. We do not remember now another instance of that staid and orderly denomination, the Episcopalians, entering into these fanatical measures.

Our friend states, as a result of those eight days exertions, that fifty to sixty were brought to the *anxious seat*. We are really at a loss to conjecture in what part of the Episcopal Service, they would find a portion adapted to the occupants of a *modern anxious seat!* But as this is an age of *adaptation*, as well as of *invention*, the business may be more easily got along with than would be at first imagined. For instance, we find that the doctrine of *particular election* and *reprobation*, by the improvements of the present day, can be perfectly *adapted* to the Arminian doctrine of *free will*, so that the advocate of the Arminian doctrine, (the new school) can boast of *standing on the foundation of the Presbyterian Church, and claim to be the truly orthodox of that Church!*

Since the efforts of the Episcopalians, "the Baptists, (he says) have commenced a *Protracto-Contracto Distracted Meeting*. What the result will be, I cannot tell, but I hope that the people will not be driven to suicide and madness." Under all this "whirlwind of fanaticism," however, the cause of Truth is prosperous. Br. Moore preaches to good audiences, and the writer says, "we have reason to rejoice in the prospect before us—to have so able and worthy an advocate for gospel truth. We shall soon form a society." May the blessings of heaven continue to attend their exertions. P.

REV. C. G. FINNEY.

This individual is known to be a zealous advocate of the New School doctrines, and of Revivalism, and professes to be deeply impressed with the responsibilities of his station as a laborer in the gospel vineyard. His courage and faithfulness may be inferred in some degree from the following circumstance:—A member of a limitarian church, with whom we have recently become acquainted, is just breaking the bonds of Partialism, and inquiring into Universalism. He has a brother, a zealous limitarian, who is intimately acquainted with Mr. Finney. This brother feeling a great interest for him, and apprehension for his supposed heresy, invited Mr. Finney to endeavor to effect his reclaimation. Mr. F. remarked in substance, that as to his Universalism, why he had arguments enough to explode that absurdity without any ceremony, and he would call on him. At a subsequent interview between the two brothers, the first named stated that he was a mere novice—only an *inquirer*, not an *instructor*; and though he should be very happy to see Mr. F. and hear his arguments, he was not competent himself to discuss the subject at any length, and he had therefore invited Mr. Sawyer to attend, who would be present, and from their friendly conversation he could better draw his conclusions. Mr. F. was afterwards acquainted with the arrangement, but *totally refused to have the interview! His* business was to try to *save poor immortal souls from hell, and not to discuss such questions!* Then, surely, here was the very field of all others for his operations. An individual for whom he expressed great interest was rapidly passing down the broad road to endless ruin, as he professes to believe, and yet he could not stretch out a hand for his safety—to snatch him as a brand from the burning! for fear of meeting an individual holding sentiments the most ridiculous and absurd, as he affirms, and he at the same time possessing abundant arguments to explode those very absurdities at once!! O, consistency! The reader can draw his own conclusions. P.

AN INVITATION.

It will be seen on reference to our last No. that the subject of the last Sabbath evening Lecture at the Orchard-street church, was, "In hell he lifted up his eyes, being in torment." A very full audience were in attendance, who listened to the discourse with great apparent *attention*, though with what degree of *satisfaction* we of course are not able to say. The speaker, (Br. Sawyer,) remarked at some length, in evidence that the whole subject in connexion was a *Parable*, and not a matter of *History*, or *fact*, and quoted authorities to show that no important doctrines could be founded on *parables*, &c.

In returning from Church to our dwelling we passed three respectable looking individuals, apparently engaged in earnest conversation on the Lecture. "Well, well," says one, as we passed, "let him take this passage, *which is no parable*, "The wicked shall be turned into Hell and all the nations that forget God." This is all we heard, and the object of this notice is, (if it should meet the individual's eye,) to inform him that if he will call at this Office, we will either furnish him a printed examination of his text, or find some one to preach from it, parable or no parable. We are sincere. Let him call and test us. P.

"TRY THE SPIRITS."

A subscriber informs us that his No. of the Messenger, containing the article headed "Spasmodic Religion," was handed to a friend of Mr. Finney, we believe a church member, who after reading the article, threw the paper down with considerable spite, exclaiming, "It's a d——h lie." "Try the spirits," we again say. Our good brother should be patient. If there is falsehood in the case, he must look to the Evangelist, for there we believe Br. Sawyer found his authority in the matter. P.

Br. Fordyce Hitchcock was Ordained to the work of the Ministry, in Hartford, Conn. on the 11th inst. Prayer by Br. Spear, Sermon Br. M. H. Smith, Ordaining prayer by Br. Stickney, Charge and delivery of Scriptures by Br. Spear, Right hand of Fellowship, by B. Stickney, concluding prayer Br. Shrigley.

MSS. FOR SECOND PREMIUM.

Writers for this Premium will have perceived ere this that the time for the receipt of articles is extended. One or two have already reached us, (this No. goes to press the first of the week, on account of Christmas.) Should more come to hand we shall preserve them carefully till the time of placing them in the hands of the Committee. We shall comply with the request from "Lombardy, Ga."

Original.

Messrs. Editors—The Rev. Mr. Urmston, of Newtown, Conn. was called to attend a wedding a short time since in that vicinity, and as it is customary for ministers to be cheerful and conversant with the company on such occasions, many of the party were much surprised to see him sit, "like patience on a monument," declining any conversation, except a few remarks on temperance, and a thrust at Universalists.

Something was said by one of the company about Mr. Rayner's preaching at Newtown, when Mr. Urmston observed that a larger congregation assembled to hear him, than he expected. This need not surprise Mr. U. for people like truth better than error, when they find out the difference. Mr. Urmston then spoke of there being a Universalist Society in Danbury, but says he, "they are *a set of* Red Noses"! This is pretty language for a minister of Christ to use—intimating that a society, yea, all of them, are intemperate, or drunkards. Now I presume Mr. U. is not personally acquainted with a single member of that society, yet he *dares* to raise the voice of slander against the whole of them, and utter forth this pious and heavenly speech, "*a set of Red Noses.*" "The tongue, Mr. U. is an unruly member, full of deadly poison," and unless governed by a sounder head and better heart, its slanderous representations will prove your ruin.

Reader, what sort of a spirit possessed his soul when he made that speech? Was it "full of mercy and good fruits," or was it of that kind which is denominated "earthly, sensual, devilish"?—judge ye.

I am well acquainted with several of the members of the Society in Danbury, and should be willing to make an individual comparison between that, and Mr. Urmston's own Society, respecting upright, moral characters, or even "*red noses.*" If Mr. U. will agree to abide this test we will count noses with him as soon as he pleases.

Why is it Messrs. Editors that the partialist clergy are so fond of stigmatizing Universalists, when none of that faith are present to reply? Is it because they fear to encounter one who wields the sword of the spirit? I wonder if they think to put down the doctrine by uttering such abominable falsehoods? If they do, they are much mistaken. Probably Mr. U. thinks the Universalists are promulgating dangerous errors to the world, and are fast leading men down to perdition; if so, it is his duty to endeavour to convince them of it, and bring them into the way of truth. Now if he is desirous to do this, he can be accommodated with any of the Universalist Churches; or the columns of their papers are always open for candid discussion. This will give him an opportunity to lay their errors before thousands of readers, thereby arresting its progress, and establishing the truth on an immutable basis. Should this ever meet his eye, he is invited to the trial. J. B. N.

THE CONCERT.

As our paper, this week, will be mostly delivered in the city, by Friday evening, we cannot forbear again calling the attention of our readers to the Concert, for the Benefit of the Dorcas Society, to be given at the Orchard-st. Church, FRIDAY EVENING 26th Dec. Brethren let there be a full house.

Died,

In Newark, N. J. on the 11th Dec. in the 39th year of her age, Emma, wife of John Begbie, and daughter of William and Rose Hannah White, formerly of the city of Norwich, England, and late of Brooklyn, N. Y. deeply regretted by her friends, and leaving a numerous family to deplore the loss of an affectionate wife and a tender parent.

Religious Notices.

Br. A. Case, will preach in Bridgeport 1st Sabbath in January, at Stratford in the evening, at Trumbull on Monday evening, and at Whitehill School house, in Huntington, on Tuesday evening following.

The Christ-ian Society will occupy the Universalist Church at Newark, Sunday 21st inst. (tomorrow.)

Br. B B. Hallock will preach at Newark Sunday 28th inst.; Br. Case, the 6d Sabbath in Jan. Br Hitchcock, the last Sabbath in Jan. and first Sabbath in February.

Br. R. O. Williams will preach in Guilford, Saturday evening 27th inst and in Killingworth the next day, Sunday 28th inst.

Br. Asher Moore will preach in Westerly R. I. the *first* Sabbath—in New-London, Conn. the *second* and *fourth* Sabbaths, and in Norwich, Conn. the *third* Sabbath in each month, until further notice, commencing on the first Sabbath in Nov.

Original.

CHRIST'S BAPTISM.

Judea, mighty nation,
Hark, from old Jordan's strand,
A voice by inspiration,
Proclaims the Lord at hand.

Ye sinful and afflicted,
Repent, his voice obey,
He cries, as was predicted,
"Prepare Messiah's way."

Lo! thousands heed his warning,
Baptism, sacred rite,
Receive, and hail the dawning,
Of glorious gospel light.

Ye saints your supplications,
To see Messiah's day,
Your hopes and expectations,
Admit no more delay.

He comes, He comes, conforming,
To John's baptismal rite,
John, who all danger scorning,
"Bore witness to the light."

Amaz'd, earth's sons and daughters,
The pure and spotless Lamb,
Behold in Jordan's waters,
Baptized by mortal man.

Behold asunder rending,
The heavenly vail above,
The Holy Ghost descending,
The bright celestial dove!

List, to the voice proclaiming,
"This my belov'd, my son,"
Then every doubt remaining,
Ye mortals bid begone.

Lo! He's the Rock, the Mountain,
The never failing Well;
He is the living Fountain,
Our King Immanuel—

Our Lord, our Prince, our Savior,
Blest Leader of the blind,
Thanks for his love, his favor,
Adore him all mankind.

S. R. S.

Stamford, Conn.

MORNING HYMN.

Sleep forsake us! may the soul
Gladden in its Maker's sight,
As the clouds that o'er us roll,
Sparkle in the morning light.

God of life, be Thou the ray
Of our dim and wandering course;
Light us, as the star of day,
On to Truth's eternal source.

A MEETING AT SEA.

On these vast paths of the deep, along which are seen neither trees, nor villages, nor cities, nor towns, nor spires, nor tombs; on this causeway without columns, without mile-stones; which has no boundaries but the waves, no relays but the winds, no light but the stars—the most delightful adventure, when one is not in quest of lands and seas unknown, is the meeting of two vessels. The mutual discovery takes place along the horizon by the help of a telescope; then they make all said towards each other.—The crews and passengers hurry upon the deck. The two ships approach, hoist their flags, brail half up their sail, and lay themselves along side of each other. All is silence; the two captains from the poop, hail each other with speaking trumpets—the name of the vessel—from what port—the name of the captain—where he comes from—where he is bound for—how many days his passage lasted, and what are his observations on the longitude and latitude. These are the questions—'Good voyage.' The sails are unbrailed, and belly to the wind. The sailors and passengers of the two vessels follow each other with their eyes, without saying a word: these going to seek the sun of Asia, those the sun of Europe, which will equally see them die. Time carries away and separates travellers upon the earth more promptly still than the wind separates travellers upon the ocean. They also make signs of adieu from afar—good voyage—the commonport is Eternity.—*Chateaubriand.*

ZOOLOGICAL INSTITUTE.

No. 37 Bowery, N. Y.

We briefly noticed this interesting establishment two or three weeks since, and partially promised a more minute description of it. We have been otherwise so much engaged since then, that we have not been able to attend to it. And we could not, perhaps, better fulfill our purpose, if we were to delay, than in the language of the New-York Mirror, in a recent notice of the Institute, from which we copy the following. After some reference to the zoological collections of London and Paris, as they existed a few years since, which were in no way superior to the Institute, and after giving a decided preference, from personal observation, to the latter over the Tower of London, as to the comfort and convenience of the animals themselves, as well as spectators, the Mirror observes:

This last (the Institute,) is actually a credit to the city. The entrance is through a spacious hall, on one side of which is the office of the treasurer, and at its extremity a pair of folding-doors; these being opened disclose a grand saloon, perhaps a hundred feet in length and thirty or forty in breadth, with a gallery on each side; the whole briliantly illuminated by three superb chandeliers of cut glass. Immediately over the entrance is a transverse gallery, furnished with music-stands, gas-lights, etc. for the band, which is always in attendance, and is really quite a good one. The space beneath the longitudinal galleries on either side, is partitioned into a number of dens, or cells, or small square chambers, well secured in front by iron bars; these are the domicils of the tigers, hyenas, leopards, lions, and other "such small deer" which constitute the attraction of the visitors; and they are certainly, without exception, the finest specimens we have ever seen; full-grown, active, healthy and apparently on the best possible terms with themselves and all the world—except when feeding-time approaches. The whole establishment is a picture of cleanliness, and the most fastidious *petit-maitre* that ever stepped from a band-box, could not exhibit more scrupulous purity of habitation or of person, than the occupants of the several cages. One very agreeable consequence of this vigilant attention to the cardinal virtue of tidy housekeepers, is the total absence of that unpleasant, wild-beast sort of odour, which we have always heretofore perceived in menageries, and which, until now, we supposed inseparable from the presence of the carnivorous quadrupeds. At the end of the saloon, in a cage of superior dimensions, is the unwieldy rhinoceros; the clumsiest, ugliest, most ferocious-looking, and withal the most restless monster of them all. He seems to have no conception of the possibility of being quiet for a moment—except indeed when one of the keepers indulges him by scratching his distorted snout—and his little red, fiery eye rolls perpetually with a most ominous glare of pure unadulterated malice. He is flanked on either side by an elephant; one very large, but rather sulky and ill-natured, and the other of less imposing bulk, but quite courteous and amusing. In their disposition they both display a most commendable humility, accepting even the smallest donations, as an apple or a bit of candy, with every appearance of thankfulness, although it is evident that a barrel of the fruit, or a hundred weight of the saccharine concretion would barely furnish them with an hour's amusement. Over the rhinoceros is another large den, in which a lion, lioness and tiger pass their days in social harmony; and on either side of them is a pair of leopards. Next to the female elephant is a fine large Polar bear, that has a particular fancy for pounding the floor of his apartment with his fore paws, wearing the while an expression of remarkable gravity on his hairy visage. Not far from him is a gnu; a rare and singular animal of the antelope species, with the legs and body of a mule and the head of a goat. On the other side is a little houseful of apes and monkeys, playing off all manner of pranks with the most solemn countenances imaginable, and seemingly actuated from morning till night by nothing but the very wildness of caprice. At the side of their habitation is a pair of beautiful zebras; and next to them a couple of dromedaries, presenting the antipodes of ugliness. But we have not space to enumerate all the creatures; the splendid tigers, majestic lions, tumbling bears and snarling hyenas. It is time to bring this notice to a conclusion, and we can but refer, very slightly, to the ostrich and the lioness with her three cubs. The former is a very large specimen of the monstrous bird, and its plumage is in excellent condition. The leonine family are uncommonly interesting in their playful gambols, and it is quite affecting to see how gingerly the mother tumbles them about, and how proud she seems to be of her royal progeny.

If we had not already bestowed too much of our room upon this exhibition, we could enlarge upon the uproar that ensues when feeding time arrives; the deep-toned roar of the lions—the shrieks of the hyenas, the chattering of the monkeys, and the horrid snarling of the leopards and the tigers. We flatter ourselves that something could be made of it, in the way of graphic description. But there is a limit to all things, and our readers may conceive, from the difficulty of finding it under which we labour at present, how much of pleasure and instruction is to be derived from an occasional visit to the Zoologcial Institute.

REVISED EDITION,

Of Notes and Illustrations of Parables

Just published, and for sale at the Trumpet Office, the Revised Edition of the work entitled "Notes and Illustrations of the Parables of the New-Testament, arranged according to the time in which they were spoken. By Thomas Whittemore."—382 pages large 12 mo. at the low price of 75 cents per copy. Twenty per cent discount by the dozen. All the parables of the New-Testament are explained at length in this work, and illustrated by appeals to the sacred scriptures. Particular attention has been paid to those parables which have been used to prove the doctrine of future endless misery; and extracts are given from orthodox commentators, of great respectability, to show that they have explained them as Universalists now do. Examine for yourselves. Boston, Sept. 1834.

☞ *The above work for sale at No. 2 Chatham-Square, N. Y.*

New Pamphlets.

We have just issued from the Press, and now have for sale at the publishing offices of this Paper, 2 Chatham Square, N. Y. and 132 Chesnut-st. Philadelphia, the following Pamphlets, well calculated for distribution, viz.

The Gospel of Christ, a Sermon by S. J. Hillyer, price 25 cents per doz.

Reliance on God in the discharge of our duty, a Sermon by C. F. Le Fevre, to which is added a Sermon by W. A. Stickney, Berlin, Ct. price 31 cts. per doz.

Justice and Mercy, a Sermon by I. D. Williamson, Albany, price 25 cts. per doz.

A Christmas Sermon, by R. O. Williams, price, 25 cents.

Correspondence between a Member of the Reformed Dutch Church and a Universalist, price 25 cts. per doz.

Appeal to the Public, on the conduct of the editors of the Christian Intelligencer, in relation to the 213 Questions, price 37 1-2 cents per doz.

Female Influence, by Miss J. H. Kinney, to which is added a Short Sermon' (the Love and Kindness of God,) by A. C. Thomas, price 25 cts per doz.

Mistakes concerning Deity a Sermon, by A. C. Thomas, being the one published in No. 32 of the Messenger—25 cts. per dozen.

Important Questions, with Scripture Answers, and the references to the texts, by Miss Lucy Barnes, a new edition, to which are added 22 Important Questions to believers in Endless Misery—25 cts. per dozen.

Proof of Universalism, and Bible Creed, published in Nos. 39 and 40 of the Messenger—31 cts. per dozen.

Statement of Facts, in relation to Rev. Dr. Brownlee, and the N. Y. Christian Intelligencer—*third edition.*

A variety of other Pamphlets are also constantly on hand. Friends are invited to call and examine.

The Prize Tale.

We have just published at this office, in Pamphlet form, the Prize Tale inserted in No. 1 of this vol. $2,50 per 100, 37 1-2 cents per doz. Orders solicited.